

justify us in believing that they are but fragments of far more copious traditions which have perished. At all events the comparative aridity and barrenness of the Roman religious imagination is no reason for setting aside the positive testimony of learned Roman writers as to a point of fundamental importance in their own religion about which they could hardly be mistaken. It should never be forgotten that on this subject the ancients had access to many sources of information which are no longer open to us, and for a modern scholar to reject their evidence in favour of a personal impression derived from a necessarily imperfect knowledge of the facts seems scarcely consistent with sound principles of history and criticism.¹

§ 3. *Children of Living Parents in Ritual*

Rule of But Dr. Farnell adduces another argument in support of his Greek and jew that it was the pollution of death which obliged the widowed rituafthat Flamen Dialis to resign the priesthood. He points to what he considers the analogy of the rule of Greek ritual which required that offices certain sacred offices should be discharged only by a boy whose parents bThei?bv were both auve² This rule he would explain in like manner by boys whose supposing that the death of one or both of his parents would render a boy ceremonially impure and therefore unfit to perform religious functions. Dr. Farnell might have apparently strengthened his case by observing that the Flamen Dialis and the Flaminica Dialis were themselves assisted in their office, the one by a boy, the other by a girl, both of whose parents must be alive.³ At first sight this fits in

Virgil, *Aen.* viii. 330). The water- pitting my superficial acquaintance with nymph Juturna beloved by Jupiter is Roman religion against their deep learn- said to have been the daughter of the ing, I cannot but think that the single river *Vulturnus*, the wife of Janus, and positive testimony of Varro on a matter the mother of Fontus (Arnobius, *Ad-* about which he could scarcely be ignor- *versus nationes*, iii. 29). Janus in ant ought to outweigh the opinion of particular would seem to have been any modern scholar, however learned the theme of many myths, and his and able. claim to be a genuine Italian <*od has

7 A 1907 -i , to , to The *Hiobert Tournai* April
never been disputed. « < n i
called a ~~TTUS~~ r, 1 in i P-ooQ. buch o. boy was
the marnace of the Roman gods a boy blooming both
has been denied by E. Aust (*Die Re- sides the' metaphor of beine
drawn*»). > . Irō sides i. *W. IsQ*, ' 3- tree which
nyton der Romer, Munster i. *W. IsQ*, ' 3- tree which
sends out branches on pp. 19 sq.) and Professor G. Wissowa both sides fee
(*Reliо, i Land Knlnts de- RSmcr?* pp. Plato, *Laws* xu b,
26. sy. i. as well as by Mr. W. Warde & 92/ D : *W*™,
Suidas. s. v. *apivalis*. On the other hand, the Hesychius and
Fowler. evidence for it has been clearly and ³ Festus, p. 93, ed. C. O. Miller,
concisely stated by L. Preller, *Romische s. w.* "Flaminus" and
"Flaminia."
Mythologie p. 55-57. It is with That certain Roman
rites had to be sincere diffidence that I venture to performed by the
children of living differ on a point of Roman religion parents is mentioned in
general terms from the eminent scholars I have by Dionysius of
Malicarnassus (*Anti-* named. But without for a moment *quit. Rom.* ii. 22).